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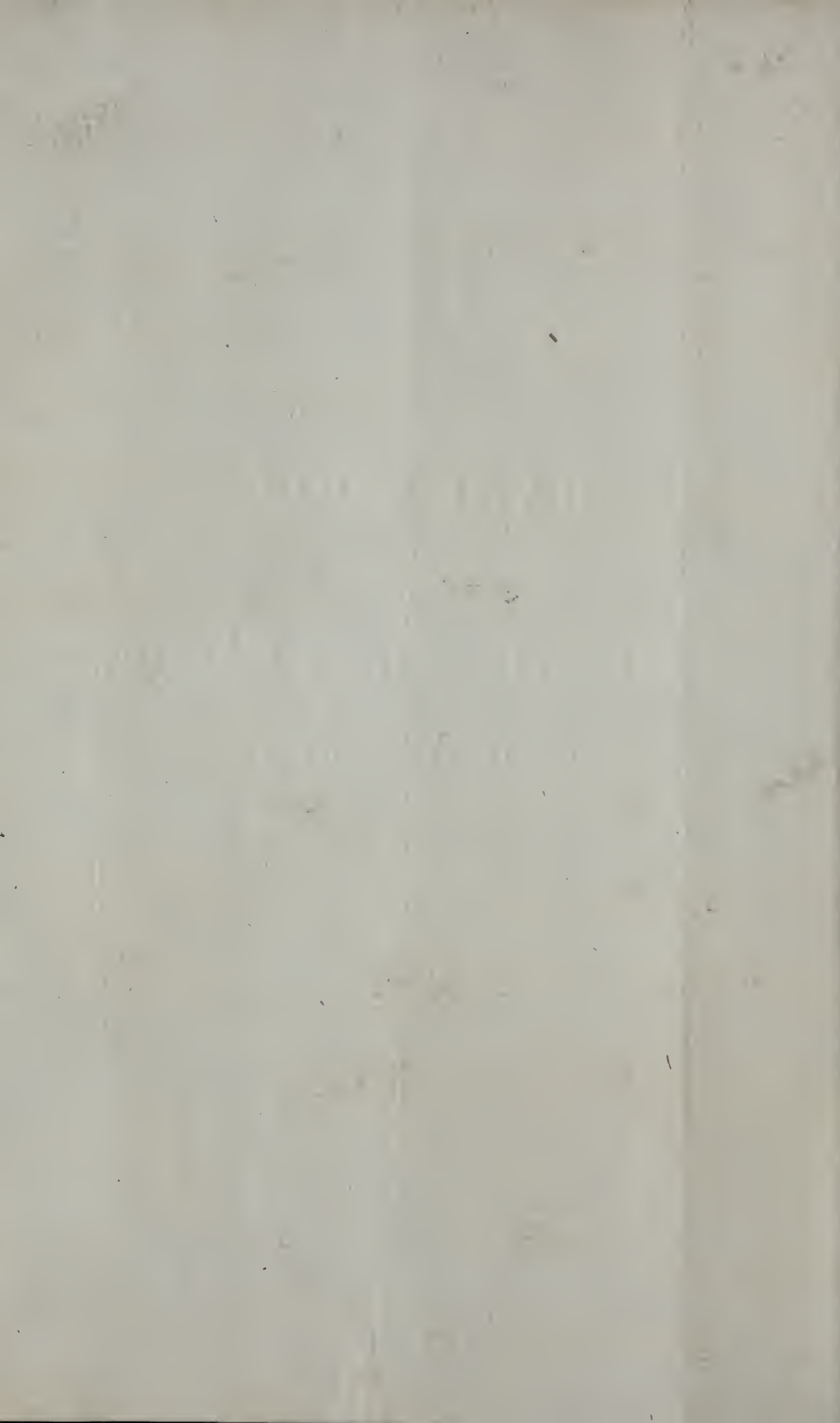
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HAND BOOK

OF THE

First Presbyterian Church,

BURLINGTON, IOWA.



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HAND BOOK.

OF

THE FIRST

PRESBYTERIAN CHURCH,

BURLINGTON, IOWA.

REV. J. C. McCLINTOCK, PASTOR.

MAY, 1877.

*"For the Lord God will help me; therefore shall I not be confounded;
therefore have I set my face like a flint, and I know that I shall not be
ashamed." Is. 50:7.*

BURLINGTON, IOWA:
CHAS. I. BARKER, STEAM BOOK AND JOB PRINTER.
1877.

FIRST PRESBYTERIAN CHURCH,

S. W. Corner of Fifth and Washington Sts.,

BURLINGTON, IOWA.

Pastor.

REV. J. C. McCLINTOCK, 919 Washington Street.

Ruling Elders.

DENISE DENISE,

J. ALLISON SMITH,

THOMPSON MCCOSH,

J. R. NELSON.

W. E. BLAKE.

Deacons.

O. H. SCHENCK,

SAMUEL ROBINSON,

JOHN DICKIE.

Trustees, 1877.

J. V. BEAN, *President.*

O. H. DENISE, *Secretary.*

C. H. WHITING, *Treasurer.*

Officers of the Sunday School.

J. R. NELSON, *Superintendent.*

W. E. BLAKE, *Assistant.*

WILL ROBINSON, *Librarian.*

Ushers, 1877.

WILL ROBINSON.

JAMES PENROSE.

The Annual Meeting is held on the first Saturday of January.

2008952

DIRECTORY OF SERVICES.

The Lord's Day.

Teachers and Scholars' Prayer meeting, 8:45 A. M.

The Sunday School, 9:00 A. M.

Preaching, 10:30 A. M.

Children's Service, on the first Sabbath of the month, 2:30 P. M.

Congregational Prayer and Praise, forty-five minutes before the evening service.

Evening Service, in summer, 8:00 P. M., winter 7:00 P. M.

THE COMMUNION.

The Lord's Supper is administered in connection with the morning service, on the second Sabbath of January, April, July, and October.

Preparatory lecture on Saturday previous, at 3 P. M.

BAPTISM OF INFANTS.

On Saturday, before Communion, or if more convenient, on any Sabbath morning, before the sermon.

MEETINGS OF SESSION.

First Monday evening of each month, and on Saturday before the Communion.

WEEK DAY MEETINGS.

Cottage Prayer-meetings, Tuesday evening.

The Ladies' Society, Thursday, 2:00 P. M.

The Church Prayer-meeting, Thursday, 7:30 P. M.

The Teachers' Meeting, Friday, 7:30 P. M.

The Ladies' Prayer-meeting, (weekly), and Missionary Society, (monthly), Saturday at 3:00 P. M.

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INTRODUCTORY.

The following Historical Sketch of the First Presbyterian Church, of Burlington, Iowa, was prepared, and read to the congregation on the first Sabbath of July, 1876. At the request of the Session, it is now published with the accompanying Hand Book, for the use of the members.

The sources from which I have drawn the facts recorded here, are the Minutes of Session, the Records of the Board of Trustees, and the Annual Statistical Reports to Presbytery. The older members of the Church have also furnished many items of interest that were not spread upon the records; and they will please accept my grateful thanks for the assistance which they have rendered me. I am especially indebted for information about the early days of the Church to one of its first members, Mrs. Lucy Short Henry, who has recently fallen asleep in Jesus, (October 25, 1876). Mrs. Henry was an active and deeply interested member of our Church from its first year, and she was the last survivor of the little band which partook of the first communion celebrated by this Church, in the year 1845.

In the hope that this history may prove of permanent interest, and that by the Divine blessing, this Hand Book may be a help in your Christian life—to the beloved members of the First Presbyterian Church of Burlington, it is affectionately inscribed by

YOUR PASTOR.

May, 1877.

THE
PRESBYTERIAN CHURCH,
IN BURLINGTON.

*That they might set their hope in God, and not forget the works of God,
but keep His commandments. Ps. 78:7.*

THE REV. L. G. BELL.

Between the years 1833 and 1837, the Rev. L. G. Bell came from Tennessee to reinforce the little band of missionaries who were planting the Presbyterian Church on the fast-filling prairies of Illinois. Full of Apostolic fire that would not let him rest in the face of the Master's work, he looked with longing eyes across the father of waters to the fair domain, then known as Iowa Territory, and he finally determined to make this the field of his toil. His purpose was faithfully carried out in gathering the scattered members of the Presbyterian name, and organizing them into churches. In the last year of his life, when he was about four score years old, he rode more than one thousand miles on horseback, in the western part of Iowa, hunting up the scattered sheep, and bringing them under Gospel influences. To Father Bell, as we in Iowa loved to call him, belongs the honor of first planting the Presbyterian Church in Burlington, sometime in the year 1838. The records of that organization have passed from our hands; but the infant church must have been a likely child, worth raising, as it is reported to the General Assembly three years later, with thirty-two members, the Rev. John Mark Fulton, stated supply.

In 1844, this church was dropped from the Assembly's roll. It lived on however, and still lives in the large and flourishing Congregational Church on fourth street, of which Rev. William Salter, D. D., has for thirty years been the efficient and honored pastor. Thus the first Presbyterian planting in Burlington, bore Congregational fruit.

There were a few who were not satisfied with the change; they longed for the "Old paths—the orderly ways" of their fathers. Enough of like mind were gathered in the winter of 1844-45, to effect a new organization. In February, 1845, Rev. Dr. Cummins, and Rev. William L. McCalla, met these persons, organized them into a church, and ordained Mr. David McIntyre the first Ruling Elder. Mr. David Rice was elected and ordained to the same office July 29, 1846. William B. Ewing, John F. Henry, M. D., J. C. Fletcher, Robert Armstrong and Nathaniel Ervin, were selected October 29, 1846, the first Board of Trustees for the young church. Col. Isaac Leffler presided over the first meeting called for the purpose of taking measures to build a house of worship—and at this meeting a subscription for the building was started, Dr. John F. Henry and Nat. Ervin, Esq., heading the list with \$50 each, which was considered a very large and liberal amount. The church building was so far completed that services were held in the basement in the autumn of 1846. In the early part of the following year the house was completed, and dedicated to the service of God. Father Stewart, then of Macomb, Illinois, preached the dedication sermon. Before this house was ready for use the congregation met in the school room of Miss Mary Calkins, which stood on Main street, nearly opposite Old Zion Church. Here the first communion was administered by the Rev. Aaron Leonard.

For three years the church depended upon occasional supplies for the Ministry of the Word. Rev. Thomas Bracken preached for six months, and was followed by Rev. W. R. Stewart, then of Macomb, Illinois, who came over once a month as the roads and river permitted. Up to the autumn of 1848, fifteen persons were added to the membership of the church, of whom Mr. and Mrs. O. H. Schenck are the only ones now remaining among us.

REV. JAMES. G. SHINN.

Early in the year 1848, Rev. C. C. Cuyler, D. D., pastor of the Second Presbyterian Church of Philadelphia, visited Burlington, and preached for the congregation. In response to the earnest inquiry of the people for a minister, Dr. Cuyler recommended a young man, just out of Princeton Theological Seminary, by name, James G. Shinn. On returning to Philadelphia, Dr. Cuyler persuaded Mr. Shinn to come out to this, at that day, far off place. He arrived in the summer of 1848, and gave such satisfaction by his preaching, that he soon received a call to be pastor. Previous to his ordination and installation, a week of religious services was

held. At the close of the week, November 2, 1848, the ordination took place. The Rev. Salmon Cowles, Moderator of the Presbytery of Iowa, presided, and preached the ordination sermon. The next day, Sabbath, the new pastor held his first communion season, and welcomed seven persons on profession of faith, and nine on certificate, of whom Mr. and Mrs. Denise Denise still remain. Possibly, some who read these words were present at that communion, and can recall the high hopes, the bright prospects, and the sweet and holy joys of that hour, as the church, for the first time led by its own pastor, gathered around the table of the Lord.

During the pastorate of Mr. Shinn the organization of the church was brought up to the full Presbyterian standard, by the election of Charles L. Rentz, to the office of Deacon. William Grier, M. D., and Nathaniel Ervin were shortly after added to the board of Deacons. On the removal of Ruling Elder John G. Law to St. Louis, in 1849, Mr. Rentz was ordained Elder in his room, and Peter Jacoby and John Thompson were made Deacons.

At this time the church was not self-supporting, and the annual application for aid to the amount of \$200, is a very forcible reminder of the fostering care of the Board of Home Missions, and of the obligation we are under to that "Mother of Churches."

The first Sabbath School work of the church was done while using the school room of Miss Calkins, on Third street. From a very interesting account of it furnished by Mrs. M. B. Robertson, the following extract is made:

"In this room, Mrs. Jerry Lamson gathered her own, and a few other children, and formed a Sabbath School. Mrs. Lamson was very much in earnest, and was general manager; acting often as Superintendent, Librarian and Teacher, the same day. When the Oregon fever became epidemic here, Mr. Lamson decided to go; but his wife said that she would never consent to the trip unless the whole party would make a pledge to rest from Saturday night to Monday morning. Finding her resolute in her determination, the pledge was finally given, and the party proceeded. Mrs. Lamson, through the kindness of a friend, had secured a small Sabbath School Library, which she took with her; and every Lord's day during the long journey overland, taking many months, this pious woman taught a Sabbath School, made up of the emigrants and their children."

Mr. J. B. Browning succeeded Mrs. Lamson in the charge of the school. When Mr. Shinn became pastor, he took the school under his especial care, and labored hard and successfully to interest

both the children and the adults of the congregation. Mr. J. G. Law followed Mr. Shinn, and was in turn succeeded by Mr. Edward Wallis. The church was at that day, loyally Presbyterian in its ideas about Sabbath School control, as appears from a resolution of the Session, which has since, in substance found a place on the minutes of the General Assembly, as well as in the practice of all well regulated Presbyterian Churches. It is as follows:

"June 9, 1851. *Resolved*: That the Sabbath School of this church is under the watch and control of the Session of this Church."

Mr. Shinn continued his labors until October, 1851, when he was called east by the illness of his wife. In November, following, his resignation was received, and on the 22d day of December, 1851, the pastoral relation was dissolved, at a meeting of Presbytery held in West Point. During this pastorate of three years, eighty-five persons were added to the church, of whom thirty-one were on profession of faith in Christ. No other statistics of the work remain.

The church had a hard struggle with finances. Besides the support of the Pastor, it was burdened with a debt incurred in building. The burden was nobly borne by both Pastor and people; the former contributing towards his own support by teaching; and many of the latter laboring with their hands on the building. They were not without the sympathy and help of God's people in other places. The old Pulpit Bible, and the lamps that originally lighted the house, were presented by friends in Dr. Rice's church, Cincinnati, Ohio. The Bible now in use was presented by Gen. J. G. Lauman. The first communion service was the gift of two sisters of the Rev. Mr. Shinn. The present communion service is a memorial in memory of Mr. Silas Williams and his daughter, Miss Louisa Williams, given by two surviving daughters, who are still members of this church.

Mr. Shinn was a faithful and successful Pastor. He is described by one who was intimately acquainted with him then, as "a man of culture and refinement; an able and forcible preacher of the great doctrines of grace; bold in preaching the whole truth, but in private of almost painful modesty and humility. He was generally beloved by his congregation."

He now resides at Waterford, New Jersey.

REV. JOSHUA PHELPS, D. D.,

Was stated supply for one year, from May 27, 1852. Salary \$700. At the close of the year Dr. Phelps received a call to become

Pastor, but declined, preferring the presidency of Alexander College at Dubuque, to which he was elected about this time. Dr. Phelps was a talented man, and a strong preacher, but lacking somewhat of the earnestness and spirituality which characterized his predecessor. The Church was prospered under his ministry. Thirty-eight persons were added to the membership, eight of whom were by profession of faith. The total membership in the spring of 1853, was one hundred and eighteen. In this year we find the first record of contributions to the Boards. The amounts given were \$57 to Foreign Missions, and \$10 to Publication.

Dr. Phelps now resides at Santa Barbara, California.

REV. W. E. LARKIN.

For a period of six months the Church was supplied by the Rev. W. E. Larkin, then of Rock Island, Illinois. There was not much growth during this time; and the only item of interest on the records, was the issue of a call to the Rev. I. N. Candee, D. D., of Lafayette, Indiana. The call was declined on account of the large, opposing minority.

Churches as well as individuals have their 'crosses,' 'thorns in the flesh,' and 'troubles.' Ours has been no exception. With many blessings, it has had some bitterness in the cup. Causes that the writer does not fully understand, and that if understood were, perhaps, better unrecorded, led to a difference between the Session and the members of the Church, which culminated about the time Mr. Larkin's engagement expired, in an appeal to Presbytery for advice. The Presbytery sent Revs. Salmon Cowles and Robert McQuigan to give counsel, and help the church out of its difficulty. Their judgment was, that the acting Session ought to resign, and that a new Session, acceptable to the majority, be elected. This advice was followed; and on the 10th of April, 1854, John Flournoy Henry, Denise Denise and J. B. Browning were elected, ordained and installed Ruling Elders, Mr. Cowles presiding over the meeting. Of these brethren, Mr. Denise alone survives, and is the honored senior member of the present Session. Mr. Browning and Dr. Henry both abounded in labors for the welfare of the church; both now rest from their labors, and have gone to stand with the Saints and Elders that gather about the Throne on High.

The change of administration did not bring the harmony hoped for. On the day after the installation, the new Session, as its first official act, granted certificates of dismissal to twenty-three persons, who formed a new organization known as the Second Presbyterian Church of Burlington. There are no records of this

church accessible. I learn from some of the members, that the Rev. Mr. Jennings was stated supply for a time; and then the Rev. Tracy M. Oviatt. They erected the house of worship on Third street, and after struggling for a few years with a debt of over \$7,000, the organization broke down. It was at once followed by another, in connection with the New School Assembly, under the name of the Westminster Presbyterian Church, which for a while occupied the house, and attempted to pay the debt. But disappointed by failure to obtain aid from abroad, on which they had relied, they too were compelled to give up the enterprise; and the house was sold for debt, and purchased by the Roman Catholic Bishop. The time covered by these events, (from the organization of the Second Church to the final abandonment of the enterprise,) was about five years. At one time a proposition was made for a union between the Second and the First Church, and a committee had the matter under advisement. The proposition was, to sell the property of the First Church, pay the debt of the Second, and then elect a new Session and other officers for the united congregation. After a full consideration the proposition was declined.

REV. JEPHTHA HARRISON, D. D.

The pastorate of Doctor Harrison began September 27, 1854, and ended October, 1857. During this time the Church was in a fairly active and healthy state. Extensive repairs were made on the church building and lot; debts were paid; the salary increased to \$800; and \$187 were contributed for missionary purposes. Fifty-five persons united with the Church, sixteen of whom were received upon profession of faith.

Doctor Harrison was a man somewhat advanced in years, wholly absorbed in the duties of his calling, and with but little knowledge of men and things outside of it. As a preacher he was very earnest in manner, and hortatory rather than doctrinal in matter.

Following the pastorate of Doctor Harrison the Church was supplied for a year by Licentiate W. L. Mitchell, who though twice called to the pastorate, declined. During this time, (1858,) the membership remained without increase. The number reported to the Assembly, April 1st, 1859, was ninety-seven.

REV. JAMES HARVEY CLARK,

Began his labors as a supply in July, 1859. In September of the same year he received a call, and was installed Pastor. He remained two years and one month, resigning his charge after taking the field as Chaplain of the 7th Regt. Iowa Volunteers. These were years of excitement, and the spiritual life of the Church ran

low. Six persons were received on profession, and fourteen by certificate. Mr. William L. McPherrren was added to the Session February 10th, 1861. He proved himself a faithful Elder, and an earnest Sabbath School worker. (Died 1870.)

The Rev. W. E. Westervelt became stated supply in August, 1861, and continued after the resignation of Mr. Clark, until the spring of 1864, when he was succeeded by the

REV. GEORGE D. STEWART, D. D.

For six and a half years Doctor Stewart ministered to the Church as stated supply. Under his labors the difficulties that had hindred the progress of the work, were gradually surmounted. One hundred and six persons were added to the Church, and a net increase of forty members was gained. Through the able management of the Trustees, the financial interests of the congregation were brought into good shape. The salary was raised from \$800 to \$1,500 per annum. A considerable amount was expended in enlarging and repairing the house of worship.

Many of the present members of the congregation were under Doctor Stewart's ministry, and can recall him as a pleasing, fluent, and forcible speaker, and a scholar fully abreast the current of Theological and Philosophical thought. He is a man of popular address, of liberal and progressive tendencies, and a zealous and able Presbyterian. He removed from Burlington to Omaha, Nebraska, in the autumn of 1870, having accepted a call to the Presbyterian Church of that city. He has recently accepted a call to the Church in Ft Madison, Iowa, where he now resides.

During his ministry here he received thirty-two persons on profession of faith, of whom he baptized fourteen; he received seventy-four on certificate; baptized forty-four infants, and raised \$938 for the Boards of the Church. The Session was increased by the installation of Prof. J. Allison Smith, Thomas Darling and Thompson McCosh. Samuel Robinson, and afterwards O. H. Schenck and John Dickie were added to the Board of Deacons.

REV. JOHN C. M'CLINTOCK.

At the request of the Session, the present Pastor came from Mt. Pleasant, where he was then preaching, to preside over a congregational meeting for the election of a Pastor. This meeting was held on the 5th of December, 1870. Some of you may remember the embarrassing position in which the chairman of that meeting found himself before the evening closed. Unpremeditated by the people, as it was unsought, and unthought of by him, the result of the meeting was a unanimous call, in answer to which he be-

came your Pastor. The installation took place January 19th, 1871. The Rev. W. B. Noble of Ft. Madison, (now of Fagg's Manor, Pa.,) presided and preached the sermon. The Rev. Alexander Scott of Kossuth, delivered the charge to the church, and the Rev. H. B. Knight of Ottumwa, the charge to the Pastor. We have great occasion for thankfulness in the many tokens of the Divine favor which, as Pastor and people, we have received since that day. From among the many matters of interest that have occurred in the six years of this pastorate, the following are selected for this record.

1871. THE SUNDAY SCHOOL TEACHERS' MEETING was organized early in this year. It has been one of the most profitable means of instruction and of grace, enjoyed by those engaged in the Sunday School work.

1872. ROBINSON'S SONGS FOR THE SANCTUARY was adopted by the Session, after a careful examination of various Hymn Books, as our book of praise. It has been in constant use since July of that year, and has given continued satisfaction.

1873. THE LADIES' SOCIETY was organized in January. Its object is to raise funds to furnish our much needed, much longed for, new house of worship. This society has been efficiently managed, and the ladies have now laid up to their credit a good sum, against the glad day when these time honored, time stained walls shall give place to a house, such as the Lord's cause in Burlington demands of His Presbyterian flock.

Mr. John R. Nelson accepted the office of Ruling Elder, to which he had been elected some time before, and on the second of February, he was ordained and installed.

During this month a series of union meetings was begun by the Pastors of various evangelical churches of this city, assisted for two weeks by the Evangelist, Rev. E. P. Hammond. A very deep religious interest was developed in our congregation, in common with the others; and as the fruits of the meeting, we received sixty-one members on profession of faith, and thirty-six on certificate; the total, ninety-seven, being the largest number ever received by this Church in one year.

THE LADIES' MISSIONARY SOCIETY was organized on the 10th of November, under the direction of Mrs. S. J. Rhea, formerly a Missionary in Persia. This society, though not large, has been growing in interest and vitality. It has contributed a considerable amount to the work of Missions among women.

1874. W. E. Blake, Esq., was on the 3d of May ordained and installed a Ruling Elder.

1875. With the beginning of this year the Church adopted and put in operation the envelope plan, as a medium for its Benevolent contributions. The result was a very marked increase in the amount given; although under this plan, no special appeals are made. Giving to the Lord is presented as a matter of conscience, and as an act of worship.

1876. With this year, our Church took its place along side of the most advanced in the matter of doing away with pew rents as a means of church revenue. All the funds for the support of the Church, and for its Benevolent work, are raised through the envelope plan, by voluntary pledges and weekly offerings. The plan has been highly successful so far. At the end of the year the Trustees reported for the first time in the history of the Church, (as far as is known,) that the salary had all been paid before it was due, that all the contingent expenses for the current year had been met, and that a small surplus remained on hands. All that is needed to make the plan a constant success is the hearty, regular and conscientious co-operation of *every* member of the congregation.

1877. This year opened with a marked increase of interest in spiritual things on the part of the members of the Church. Special services were held by the Pastor, beginning with the week of Prayer, and continuing to the close of February. The spirit of revival first manifested itself in the prayer meetings, among a few members of the Church. From them the interest extended to others, until Christians were greatly revived, and prayer was answered in the conversion of sinners. A working band has been organized to engage in personal work for Christ, under the direction of the Session, and the zeal and faith of many has been quickened.

During the present pastorate of a little more than six years two hundred and fourteen persons have been added to the membership of our Church. Of this number ninety were on profession of faith. Sixty-four infants and twenty-four adults have been baptized. The Pastor has conducted an average of two hundred and fifty religious services each year.

The contributions to the Boards of the Church in this time amount to \$2,768, against \$1,432 in all her previous history; showing in this particular a very gratifying advance.

For all congregational purposes, from 1855, to January 1st, 1877, \$38,189 have been paid. Of this amount, \$13,720, or more than one third has been raised in the last six years. The total amount for congregational and benevolent purposes, (except the Deacon's

fund,) in twenty-one years, is \$42,389. The total number of members received since the organization is five hundred and seventy-four. The present membership, April 1st, 1877, is two hundred and forty-one.

It is but an act of justice to remind the Church of its obligations to the various gentlemen who have held the laborious, and often thankless, office of Trustee. Their time and services have been given freely to promote the interests of the Church. They have struggled with the financial question through many a dark hour; and armed with the subscription paper, they have bravely led the charge on that woeful enemy of churches, Debt, and have won the victory.

The following named gentlemen held the office of Trustee for the term of service indicated:

- 1845—Wm. B. Ewing, John F. Henry, J. C. Fletcher, Robert Armstrong, Nathaniel Ervin.
- 1847—George W. Snyder, W. D. McCord, J. G. Law.
- 1848—George W. Snyder, Robert Armstrong, J. G. Law.
- 1849—J. Gear, O. H. Schenck, J. M. Swan.
- 1850—Robert Armstrong, J. G. Law, John Hollingsworth.
- 1852—Robert Armstrong, John Hollingsworth, Denise Denise.
- 1853—J. N. Evans, W. F. Jones, Denise Denise.
- 1854—D. Denise, W. F. Jones, Daniel Winter.
- 1855—John Lahee, N. Ervin, O. H. Schenck.
- 1856—John Lahee, N. Ervin, George Robertson.
- 1857-8—George H. Lane, N. Ervin, J. P. Chapman.
- 1859—J. M. Williams, George H. Lane, William L. McPherrin.
- 1860-1—J. M. Williams, W. L. McPherrin, Warner Miller.
- 1862—T. McCosh, Warner Miller, Samuel Robinson.
- 1863—John Lahee, T. McCosh, Samuel Robinson.
- 1864—T. McCosh, Samuel Robinson, J. M. Williams.
- 1865—John Lahee, R. M. Green, J. J. Heider.
- 1866—John Lahee, J. R. Nelson, J. J. Heider.
- 1867—J. R. Nelson, A. G. Barhydt, J. K. McCullough.
- 1868—A. M. Antrobus, A. G. Barhydt, John Lahee.
- 1869—Frank McKim, J. M. Rossell, George H. Lane.
- 1870—Lionel Foster, W. E. Blake, Frank McKim.
- 1871—W. E. Blake, J. M. Robinson, John Dickie.
- 1872—W. E. Blake, William Lyon, J. M. Robinson.
- 1873-4—W. E. Blake, W. D. McCash, Wm. Lyon.
- 1875—J. V. Bean, C. H. Whiting, W. E. Blake.
- 1876—Thomas Shaver, J. V. Bean, C. H. Whiting.
- 1877—C. H. Whiting, J. V. Bean, O. H. Denise.

Not behind the men, in self-sacrificing efforts and usefulness, have been the noble women of the Church, ever ready in the past, as now, to respond to demands upon their time and labor. The Superintendents and Teachers of the Sunday School have had no small share in promoting the growth and spiritual development of the Church. It would be a pleasure to give their names a place here; but no record of the School has been preserved; and it has been found impossible to secure a complete list. The ladies and gentlemen who have freely given their faithful services in leading the praises of the congregation, deserve a grateful recognition and remembrance of their labors. Among them, Mrs. Joshua Tracy and Mrs. J. S. Schramm have the honor of special mention for over twenty-four years each, of continuous service in the Choir.

There is now a wide door of usefulness set open before this Church in Burlington. We have reached a position of strength and influence that makes us responsible for "bringing forth much fruit." God proportions blessings to His people's faithfulness, and they get more grace, who use the grace already bestowed. We shall be all the stronger, if we faithfully exercise our Christian zeal in the support of Gospel work, and Sunday School missions in the neglected districts. No member of this Church will have a nobler monument to keep alive his memory in our city, than he who builds a Sunday School and Gospel Chapel, in one of the destitute suburbs. The past teaches us that the Church has been prospered most when it has been most active. When the people sit at ease in Zion, the Lord withdraws His smile. The work done up to this hour, surely has not filled up the measure of our ability and usefulness. Is there not "more to follow?" and better? The future opens before us crowded with golden opportunities. Let us seize them every one. We will aim to be a living Church, a working Church, a fruitbearing Church. May every member count it an honor to be permitted to bear a part, however humble, in the upbuilding of Christ's Kingdom here; and may it be our only solicitude to have our names written, not in the fading histories of time, but in the Lamb's Book of Life. So shall we have at last, a place in the GENERAL ASSEMBLY AND CHURCH OF THE FIRST-BORN, WHICH ARE WRITTEN IN HEAVEN.

THE CHURCH.

I.

Our Financial System.

Every man, according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver. 2 Cor. 9:7.

THE TEMPORAL INTERESTS of our Church are managed by a Board of Trustees, elected annually by the Congregation. Money is needed for the support of the Pastor, and the ordinary running expenses of the home Church, and for the general extension of the Gospel through Missionary agencies. To secure the necessary funds, we have adopted the plan of Weekly Offerings. The plan has been in operation over one year, and so far, has been successful.

THE PLAN.

Each member and supporter of the Church is provided at the beginning of the year, with a card, containing an explanation of the system, and two blank spaces for pledges. One of these spaces is to be filled with the amount which the subscriber agrees to pay weekly for the support of the Church; including the Pastor's salary, the Sexton's hire, the Sunday School, fuel, light, insurance, &c. The other blank on the card is to be filled with the *minimum* amount which the subscriber will give to the general benevolent work of the Church, he agreeing to make this as much more as he is able.

These cards are then returned to the Treasurer, who enters the names on his book, and charges the amount of his weekly pledge to each subscriber. Envelopes, corresponding to the cards, with a blank space in which to enter the amount for current expenses, and another space for the amount for Benevolence, are furnished to each contributor.

Payments are made by a weekly collection on the Sabbath day. The Treasurer credits each name with the payment made through the envelope, and his book shows every week how the account of each contributor stands up to date.

SOME ADVANTAGES OF THIS PLAN.

1. EVERY ONE, whether young or old, rich or poor, is called on to do, according to his ability, his share in the Lord's work.
2. THE PAYMENTS are made in the easiest way possible, week by week.
3. THE ANNOYANCE and the delay of collectors are avoided. Each person is his own collector.
4. GIVING TO THE LORD'S WORK is made a matter of conscience, an expression of love, an act of worship, and the subject of habitual thought and prayer.
5. DISTINCTIONS among worshippers, resting on wealth, are abolished. THE SEATS ARE ALL FREE. The poorest member of the church, *giving as he is able*, has done his part acceptably, "as unto God."
6. IT SECURES THE PROMPT payment of the salary, and of the other obligations of the church.

There is no plan for raising money that will work itself. Success under the plan we have adopted depends on the united, hearty, conscientious support of the individual members of the congregation. *Payments must be made regularly, and promptly*: and the amount must be measured by the divine rule, "As God hath prospered."

It is impossible to run the Church on uncertainties. The plan provides, and insists, that each member and supporter of the Church becomes responsible for a sum which he will pay. The amount of these pledges at the beginning of the year must equal a reasonable estimate of the expenditures. It will not do to go upon indefinite promises to "give something." It is the duty of the Trustees to see that they have the name and pledge of each person who is willing to do anything in support of the Church. This is not a plan for escaping individual responsibility.

If you are not supplied with the subscriber's card and envelopes, please apply to the Treasurer, or any of the Trustees.

☞ Be careful *always to have your name plainly written* on your pay envelopes. It is manifestly impossible for the Treasurer to give proper credit if this is neglected.

RECEIPTS AND EXPENDITURES

FOR THE YEAR 1876.

Received for current expenses.....\$1,919 49

EXPENDED.

Pastor's salary.....	\$1,500 00
Sexton.....	125 00
Organist.....	60 00
Fuel, Insurance and Miscellaneous.....	208 39
Sabbath School account.....	26 10
Total.....	—————\$1,919 49

BENEVOLENT WORK.

Amount received..... \$413 42

APPROPRIATED TO THE FOLLOWING OBJECTS.

Home Missions.....	\$102 33
Foreign Missions.....	152 96
Church Erection.....	38 25
Colportage.....	18 60
Education.....	28 94
Sustentation.....	24 80
Disabled Ministers' Fund.....	28 94
Freedmen.....	18 60
Total.....	—————\$413 42

1877.

Estimate of Current Expenses for 1877.....\$2,350 00

Are you giving your just proportion of this amount? And can you not give in addition, at the lowest estimate, ten cents a week for Benevolence?

Bring ye all the tithes into the store house that there may be meat in mine House, and prove me now herewith saith the Lord, if I will not open you the windows of Heaven, and pour you out a blessing that there shall not be room enough to receive it. Mal. 3:10.

II.

RECEPTION OF MEMBERS.

They shall ask the way to Zion with their faces thitherward, saying: Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten. Jer. 50: 5.

ADMISSION to church membership is the act of the Session. Those who are already members elsewhere, are received on the presentation of a certificate of standing and dismissal, from the church from which they come. (Any Evangelical Church is recognized by us.) Such letters should be presented without delay to the Pastor, or some member of the Session.

THE BAPTIZED CHILDREN of Church members, by virtue of their baptism, stand already in the relation to the Church of covenant members; and they are admitted by the Session to full communion on giving credible evidence of their knowledge of saving truth, and of their faith in Christ. The unbaptized, on a similar profession of their faith in Christ, and of their obedience to Him, are admitted also to the sealing ordinance of Baptism.

Applicants for membership are not examined in Theology. The Church asks that her children come to her as Christians, not as Theologians; as learners of truth, not as those who have already attained.

Persons can be received at any time. Do not wait for the communion to come around before doing your duty.

The authority to admit members belongs to the Session only, and is exercised by their vote on the application in the meeting of Session. But our standards provide also for a confession of Christ in the presence of the congregation. The following form has been accepted by our Session as suitable for use in this public acknowledgement of membership.

FORM OF RECEPTION.

At the time indicated by the Session, usually the Sabbath morning before the communion, the persons previously received by the Session take their places before the pulpit.

DEARLY BELOVED; Grace be to you and peace from God our Father, and from the Lord Jesus Christ. We trust that you have come with a sincere heart, to make humble and loving confession of the Lord Jesus, in the presence of His Church and the world.

(To those already Baptized.)

You have received Baptism in your infancy, through your parents' relation to the Church. Instructed in the Holy Scriptures, and led, as we hope, by the Spirit of God making the truth effectual to repentance and faith, you now desire to confess that Covenant God as your God; and you freely and wholly take Christ to be your Saviour, and give yourselves to His blessed service.

(To those who are to receive Baptism.)

We trust that you have been renewed by the Holy Spirit, and are prepared now to make an unfeigned confession of your faith, and to dedicate yourselves to the service of God the Father, the Son, and the Holy Ghost.

You confess and deplore your natural sinfulness, together with the guilt of your life past. You believe that Jesus Christ is the Son of God, who came into the world for our salvation, who was delivered for our offences, and raised again for our justification; through whom are given unto us exceeding great and precious promises, even the forgiveness of sins, the resurrection of the body, and the life everlasting.

You receive the Scriptures of the Old and New Testaments as the inspired Word of God, and the only infallible rule of faith and practice, and you declare that it is the honest purpose of your heart, by the grace of God helping you, to conform your life to these holy precepts. Is this your belief and purpose?

(The ordinance of Baptism is here to be administered, after which the Pastor proceeds, speaking now to all the new members.)

Dearly Beloved in Christ: The vows of God are upon you. You have renounced the world, the flesh and the devil; and, taking the Lord Jesus as your portion, you have professed it to be the purpose of your soul, henceforth to love him supremely, and to devote all your powers to His service. Now, let your soul magnify the Lord, and your spirit rejoice in God your Saviour. Count not

yourselves to have apprehended, as though you were already perfect; but grow in grace, and in the knowledge of our Lord and Saviour. Yield yourselves to Him who welcomes you as His disciples, henceforth to be taught, and nurtured unto His heavenly kingdom. Abide in Christ, that ye may be fruitful. For, know assuredly, that without Him, ye can do nothing. But by His grace abounding towards you, ye shall continue faithful unto death, and he will give you a Crown of Life.

(Those received by certificate, will now rise in their places, the others still standing.)

The Session of this Church has received you as those who are already in covenant with God. In transferring your church membership to us, you cheerfully renew your consecration to the service of Christ, and you engage as members of His Body, to seek the peace, purity and edification of this Church; and to strive earnestly to perform all the duties, both public and private, which belong to you as members of the household of faith; that you may adorn the doctrine which you have professed.

(Here let the members of the Church rise.)

We welcome you, beloved of the Lord, into our number and fellowship. We will strive in faithfulness and love, to watch over you. We ask you to help us in our labors for the Lord. May our fellowship in the Gospel be sweet and profitable, and may we together, press toward the mark for the prize of the high calling of God in Christ Jesus.

Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

III.

INFANT BAPTISM.

The time for this ordinance is, usually, the Saturday previous to the communion. Parents will notify the Pastor beforehand, of their intention to bring their child for Baptism; and will give to him in writing, the full name of the child, with the date of its birth, that the record may be correctly made. The Sacrament of Baptism will be administered just before the Sermon.

FORM FOR INFANT BAPTISM.

Parents will bring their children and take seats in front of the Pulpit.

They brought young children to Him, that He should touch them; and His disciples rebuked these that brought them. But when Jesus saw it, He was much displeased, and said unto them: Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God.

Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them. *Mark 10:13-16.*

And I will establish my covenant between Me and thee, and thy seed after thee, in all their generations, for an everlasting covenant, to be a God to thee, and to thy seed after thee. *Genesis 17:7.*

Know ye therefore, that they which are of faith, the same are the children of Abraham. So then, they which be of faith are blessed with faithful Abraham. *Galatians 3:7-9.*

For the promise is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call. *Acts 2:39.*

DEARLY BELOVED: When the Lord Jesus Christ, the great

Head of the Church, had finished the work of redemption upon the earth, and was about to enter into His glory, He spake unto His disciples, saying: All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, the Son, and of the Holy Ghost.

In as much as this divine command, and the broad provisions of the Covenant of Grace, embrace all, even the remotest nations, we and our children are comprehended in it by our blessed Saviour.

Having therefore, the assurance that our children are equally with ourselves, included in the covenant and promise of God, it is your high privilege, in accordance with the practice of the Saints of all ages, to bring them, as you now do, that you may consecrate them to God, and that they may receive the sign and seal of grace in Jesus Christ, our Redeemer.

THE CONFESSION.

Before God and the Church, you now humbly and joyfully confess yourselves the disciples of the Lord Jesus, having entered into a covenant with the living God, to be His, with all you are, and have, and hope to be; and you here claim the privileges and benefits of that covenant for your children.

You confess that you are of a race that is by nature, corrupt and sinful; and that your children partake of this evil nature, and stand in need of the renewing and cleansing, which are wrought in us only by the Holy Ghost.

You look upon Baptism, not as in itself a saving ordinance, but as the sign and seal of the righteousness of faith in this Gospel day; and you profess your belief and hope in the promise which God has made, under His Covenant, to believers and their children.

You recognize the truth, that the promise of God is conditioned upon the faithfulness of the believer; so that, while with a joyful trust, you give your children into the hands of the faithful God, you do also most solemnly covenant and promise, for your part, that by His grace, you will do what He requires of you in training them in His fear and love.

THE COVENANT.

Here let the Parents rise, and remain standing before the Pulpit.

DEARLY BELOVED: You do now enter into covenant with God that these children shall be His. You promise that you will teach

them the duties which they owe to Christ, their Saviour, and to His Church, of which they now become Baptized members; and that you will instruct them in the words of the Sacred Scriptures, and in the doctrines of religion as they are set forth in the Catechism. You promise to pray with them, and for them, and that you will teach them to pray; and that you will cause them to attend regularly upon the services of God's House, as soon as they are of fit years; and that, by example and precept, you will diligently endeavor to restrain them from all sin, and bring them up to a life of virtue and piety, such as becomes the members of the Church of Christ.

Conscious of the solemnity of this act, and of your own weakness, and humbly relying on God for wisdom and strength, that you may be faithful; do you now promise that you will train these, your children, for the service of Christ and the Life Everlasting?

Often read over the above covenant, and consider whether you are faithful.

For I know him, that he will command his children, and his household after him, and they shall keep the way of the LORD to do justice and judgment; that the LORD may bring upon Abraham that which He hath spoken of him.

GENESIS, 18:19.

IV. THE MEMBERSHIP.

MAY, 1877.

But rejoice rather because your names are written in Heaven. Luke 10:20

Antrobus, Augustus M., 1301 Ætna.
Augutta, Miss Mary, 318 South.
Atkinson, Edward, Lynn.
Atkinson, Mrs. Eliza, Lynn.
Bailey, Miss Sadie, 810 N. Sixth.
Baird, Mrs. M. F., 317 South Boundary.
Barhydt, Theodore W., 420 Iowa.
Barhydt, Mrs. Eleanor, 420 Iowa.
Barhydt, Aaron G., 203 Gunnison.
Barhydt, Mrs. Mary R., 203 Gunnison.
Barnes, Mrs. E. S., 809 N. Seventh.
Barrie, Mrs. Addie M., 211 Pond.
Bascomb, Wyman H.,
Bascomb, Mrs. Ella F.
Bean, Mrs. Mary P., 206 Pond.
Bean, John V., 206 Pond.
Bean, Miss Mary E., 206 Pond.
Bennett, Mrs. Sarah, 1205 N. Seventh.
Blake, W. E., 902 University Place.
Blake, Mrs. S. L., 902 University Place.
Bomberger, John E., 640 Foster.
Bomberger, Mrs. Blanche E., 640 Foster.
Bloom, Mrs. Mary E., 1118 Ash.
Brokaw, Mrs. Christiana, 418 Pine.
Brown, Mrs. Mary A., 1109 North Fifth.
Brown, Mrs. Anna C., 1109 North Fifth.

Browning, Miss Nannie, 805 North Fifth.
Carson, William, 414½ Jefferson.
Carson, Mrs. Nancy L., 414½ Jefferson.
Chamberlin, Miss Anna, 201 North Third.
Christiance, Mrs. Maria Veder, 420 Iowa.
Clark, James, 402 South Leebrick.
Cook, Mrs. Lucia, 613 North Sixth.
Coulter, James, 830 Spring.
Coulter, Mrs. Jane, 830 Spring.
Coulter, Miss Gertrude, 830 Spring.
Coulter, Mrs. Ida, 1307 Linden.
Coulter, John B. 218 South Sixth.
Coulter, Mrs. Rebecca E., 218 South Sixth.
Coulter, Joseph F., 801 Warren.
Cowles, Miss Marietta, 1303 Madison.
Cowles, Miss Velma, 1303 Madison.
Craven, Mrs. Edith, 213 South Gunnison.
Crawford, Humphrey, 247 South Eighth.
Crawford, Mrs. Mary M., 247 South Eighth.
Crawford, Miss Mary J., 247 South Eighth.
Crawford, Mrs. Mona, 815 South Main.
Crawford, Miss Anna E., 815 South Main.
Darling, Glasford H., Augusta Road.
Darling, George, Augusta Road.
Darrow, Mrs. Isabella, 820 Maple.
Davis, Miss Ada M., Agency.
Denise, Denise, 617 Columbia.
Denise, Mrs. Mary, 617 Columbia.
Denise, O. H., 1101 Pleasant.
Denise, Mrs. M., 1101 Pleasant.
Derby, Mrs. Mary Bell, 841 Franklin.
Dickie, John, 716 South Fifth.
Dickie, Mrs. Jane, 716 South Fifth.
Dickie, Miss Jennie, 716 South Fifth.
Dorn, Mrs. E. A. 106 Columbia.
Dunham, Mrs. Marian, 130 South Fifth.
Dunn, William, 1313 Joy.
Dunn, Mrs. Margaret, 1313 Joy.
Elsroad, Mrs. Rachel, cor. Gertrude and Amelia.
Everingham, Matthew, 216 Marietta.
Everingham, Mrs. Marietta. 216 Marietta.
Fisher, Charles W., 419 Jefferson.
Foster, Lionel, 922 North Fifth.

Foster, Mrs. Caroline, 922 North Fifth.
Foster, Miss Mary, 922 North Fifth.
Foster, Miss C. E., 922 North Fifth.
Foster, Mrs. Lucia, 415 Columbia.
Fulton, Mrs. Margaret, 119 South Fifth.
Fulton, Horace, 622 Court.
Funk, Mrs. Catharine, 841 Iowa.
Gerlinger, Mrs. Caroline, 1418 Lewis.
Gilbert, Mrs. Laura E., 1114 Angular.
Glenn, Mrs. Martha, 603 Summer.
Goodban, Miss Mina, 1103 North Sixth.
Gordon, Mrs. Christiana, 600 North Third.
Gordon, Miss Margaret J., 600 North Third.
Graff, Robert J., 722 North Seventh.
Graff, Mrs. S. C., 722 North Seventh.
Gray, Miss Mary,
Green, Mrs. Harriet E., 400 High.
Green, Miss Lillian, 902 University Place.
Guignon, Mrs. Emma L., 824 North.
Haight, Mrs. Josaphine, 917 Market.
Hall, Miss Mary E., 1103 South Eighth.
Hammack, Daniel M., 1201 Ætna.
Hammack, Mrs. Bell S., 1201 Ætna.
Harbach, Mrs. Maria, 605 North Seventh.
Harper, Miss Anna, 1127 Smith.
Heider, J. J., 908 Jefferson.
Heider, Mrs. Martha, 908 Jefferson.
Hemphill, Miss Emma, 1405 Agency.
Henderson, David L., 513 South Third.
Henderson, Mrs. Emma, 513 South Third.
Hess, Mrs. Eliza A., 1113 Agency.
Hill, George, 117 South Seventh.
Hill, Mrs. Carrie N., 117 South Seventh.
Hill, Mrs. R. L., 419 South Eighth.
Hill, Miss Jennie, 419 South Eighth.
Hobart, Mrs. Emma, 121 South Fifth.
Howland, Mrs. Eliza S., 605 North Seventh.
Humphrey, John S., 1305 Osborn.
Humphrey, Mrs. Sarah, 1305 Osborn.
Jacoby, Alexander, 1110 Agency.
Jacoby, Mrs. Mary E., 1110 Agency.
Johnston, James C., 842 Columbia.
Johnston, Mrs. Nancy A., 842 Columbia.

Kelley, John L., 318 South.
Kendall, Mrs. Martha L., 807 South Main.
Kennedy, Samuel M., 917 Washington.
Kennedy, Mrs. Anna M., 917 Washington.
Krebs, Miss Hattie M., 706 Franklin.
Krebs, Miss Katie S., 706 Franklin.
Lahee, John, 831 North Fifth.
Lahee, Mrs. E. F., 831 North Fifth.
Lane, George H., 524 North Fourth.
Lane, Mrs. Jane A., 524 North Fourth.
Lane, Miss Mary V., 524 North Fourth.
Lassalle, Miss Nannie, Madison Road.
Lawther, Mrs. Mary, 914 North Sixth.
Leslie, Lewis, 500 North Third.
Leslie, Mrs. Angèlina, 500 North Third.
Lindsay, Mrs. M., 1014 South Sixth.
Lloyd, Mrs. Emily B., 1239 Angular.
Lyon, William, 315 Pond.
Lyon, Mrs. Margaret, 315 Pond.
McCabe, Miss Ada, 218 South Sixth.
McClintock, Mrs. Mary E., 919 Washington.
McClintock, Miss Mary A., 919 Washington.
McClure, William J., 1127 Smith.
McClure, Mrs. Josaphine, 1127 Smith.
McCormick, Mrs. Clarinda, 211 Pond.
McCormick, Miss Eliza Bell, 211 Pond.
McCosh, Thompson, 201 South Eighth.
McCosh, Mrs. Matilda, 201 South Eighth.
McCosh, Miss Maggie C., 201 South Eighth.
McCosh, Miss Emma May, 201 South Eighth.
McCoy, Mrs. A. H., Peking, China.
McCullough, J. K., 447 South Boundary.
McCullough, Mrs. Laura, 447 South Boundary.
McKim, Franklin, 1317 Division.
McKim, Mrs. Jessie, 1317 Division.
Marshall, Francis, Louisa, W. Perkins' Av.
Marshall, Mrs. Sarah A., Louisa, W. Perkins' Av.
Marshall, Cary A., Louisa, W. Perkins' Av.
Mason, Mrs. J. D., 1327 Angular.
Mercer, Mrs. Sarah, 830 North Seventh.
Miller, Miss Alice, 124 South Fifth.
Miller, George W., 124 South Fifth.
Minor, Mrs. Elizabeth, cor. Gretrude and Amelia.

Montgomery, John, Agency.
Montgomery, Mrs. Mary A., Agency.
Montgomery, Miss Jennie M., Agency.
Moore, Mrs. C. A., 304 Locust.
Moore, Frank P., Western Avenue.
Moore, Miss Mary, Western Avenue.
Moody, Robert H.
Morgan, Miss Martha R., 304 Locust.
Nelson, John R., 513 North Sixth.
Nelson, Mrs. Elizabeth S., 513 North Sixth.
Nelson, F. Edgar, 513 North Sixth.
Nelson, Miss Emma O., 513 North Sixth.
Nelson, Miss Ida May, 513 North Sixth.
Nisbet, James E., 916 Jefferson.
Nisbet, Mrs. Elizabeth, 916 Jefferson.
Nisbet, Miss Tillie, 916 Jefferson.
Olds, Mrs. Katharine, 720 North Fourth.
Parr, William, 509 South Third.
Parr, Mrs. Susanna, 509 South Third.
Parr, John William, 105 South Seventh.
Parr, Charles M., 509 South Third.
Parr, Maggie R., 509 South Third.
Penrose, William, 1339 Angular.
Penrose, Mrs. O. T., 1339 Angular.
Pollock, Mrs. Rebecca, 320 Spring.
Pollock, Miss Margaret H., 320 Spring.
Pumphrey, Mrs. M. E., 640 Foster.
Rabenstein, Mrs. Mary, 135 South Sixth.
Raynolds, Lewis, 416 Columbia.
Robb, R. L., 124 South Fifth.
Robb, Mrs. S. L., 124 South Fifth.
Robertson, George, 519 North Fourth.
Robertson, Mrs. Mary B., 519 North Fourth.
Robertson, Miss Mary Bell, 519 North Fourth.
Robertson, Miss Julia Flourney, 519 North Fourth.
Robinson, Samuel, 307 South Augusta.
Robinson, Mrs. Narcisa, 307 South Augusta.
Robinson, Miss Irene, 307 South Augusta.
Robinson, Miss Sarah, Des Moines, Iowa.
Ronaldson, Mrs. Helen, 606 South Main.
Rossell, William, 831 North Seventh.
Rossell, Mrs. Lucinda, 831 North Seventh.
Schenck, O. H., 621 North Fifth.

Schenck, Mrs. M. J., 621 North Fifth.
Schenck, Miss Mary Aletta, 621 North Fifth.
Schenck, William H., 110 South Marshall.
Schenck, Mrs. Anna M., 110 South Marshall.
Schramm, J. S., 616 Columbia.
Schramm, Mrs. Amelia, 616 Columbia.
Scott, Joseph M.
Segner, E. G., 210 Pond.
Segner, Mrs. C. E., 210 Pond.
Shaver, Thomas M., Aledo, Illinois.
Shaver, Mrs. Sophia, Aledo, Illinois.
Simpson, John, 907 Garden.
Simpson, Mrs. Anna, 907 Garden.
Simpson, Miss Rebecca, 907 Garden.
Skinner, Lemuel S., 1103 South Eighth.
Skinner, Mrs. Anna F., 1103 South Eighth.
Smith, J. Allison, 908 Valley.
Smith, Mrs. Mary R., 908 Valley.
Smith, Miss Lillie B. 908 Valley.
Smith, Miss Ella, 908 Valley.
Smith, Mrs. Charlotte, 907 North Eighth.
Smith, William R., 907 North Eighth.
Smith, Nellie J., 907 North Eighth.
Smith, Mrs. Lucy A., 719 Columbia.
Smith, Pierce T., 101 North Augusta.
Smith, Mrs. M. E., 101 North Augusta.
Snyder, George W., 1003 North Sixth.
Snyder, Mrs. Caroline B., 1003 North Sixth.
Spencer, Mrs. Alice, 515 Pond.
Stauffer, Mrs, Charlotte, 521 Elm.
Stone, Mrs. Miranda, 621 Court.
Sunderland, Miss Clara E., 403 South Sixth.
Thomas, Mrs. Jessie, 821 Foster.
Thompson, Miss Martha, 1402 Plank.
Tracy, Mrs. Antoinette, 621 Court.
Tracy, George Stone, 621 Court.
Twining, Mrs. H. N., 922 North Third.
Vansickle. George W., 867 Franklin.
Vansickle, Mrs. Louisa, 867 Franklin.
Vinton, O. K., 702 Warren.
Vinton, Mrs. E. M., 702 Warren.
Wade, Mrs. Ellen 864 North.
Waldin, Mrs. Emily, 612 North Third.

Weaver, James, 307 Pond.

Whiting, Charles H., cor. Perkins' Av. and South.

Whiting, Mrs. Frank E., cor. Perkins' Av. and South.

Wilson, Mrs. Mary, 119 North Augusta.

Williams, William, 1209 Patterson.

Please enter the names of new members in the following blanks, as they are announced from time to time.

[illegible]

*And of Zion it shall be said, This and that man was born in Her;
and the Highest himself shall establish Her. The Lord
shall count, when he writeth up the people,
that this man was born there.*

Ps., 87:5-6.

V.
DUTIES
OF THE
CHURCH MEMBER.

Only let your conversation be as it becometh the Gospel of Christ.
Phil. 1 : 27

We have no set of formal rules for the members of our Church. But in all particulars they are to conform their character and conduct to the well ascertained principles of Christian Morality, which are laid down in the Word of God. On this basis, the enlightened conscience and the sanctified experience of the church commend the following, as Christian Duties:

SECRET DEVOTION.

Be watchful over your own souls. The christian life cannot be maintained without the use of the secret means of grace. These are the private reading and study of the Bible, and secret prayer. These things cannot be omitted even for a day, without spiritual loss, and danger to the soul of the believer. Daily duties and trials call for daily nourishment and strength. *They that wait upon the Lord shall renew their strength. Is. 40 : 31.*

HOUSEHOLD RELIGION.

In every faithful Christian family there will be a Family Alter. If it is practicable, let the household be assembled both morning and evening for family worship. It is a good plan to have all supplied with Bibles, and take part in the reading. Singing adds greatly to the interest and profit of this service. Every member of the family should be required to be present. Make the service short, cheerful and simple. Try to suit the prayers, the praises and the Scripture, to the age, duties, and wants of the different members of the household; and do not fear to use the language of

daily life in prayer. Pray for the absent ones, for the Church, for the Pastor, and for the Sunday School.

At every meal acknowledge the mercies of the Lord, and return thanks to Him, who gives us day by day our daily bread, as well as the Bread and Water of Life.

THE SABBATH DAY.

Remember to keep it Holy. Well spent it brings a rich blessing. The day should be devoted to public and private worship; the instruction of the household in God's word; cheerful and profitable religious conversation and singing; and in direct efforts for the spiritual welfare of others. Works of necessity and mercy alone are permissible. Visiting and feasting, traveling, and riding or walking for mere pleasure, are all to be carefully avoided.

Call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words. Isaiah 58:13.

PUBLIC WORSHIP.

Going to Church is not to be made a matter of mere convenience, or inclination. It is a duty which the Christian accepts. Next in importance to being at the House of God, is being there *in time*. Five minutes before the opening service may be well spent in *silent preparation of heart*. Imitate the punctuality of that devout woman who gave as her reason for promptness; "I make it a part of my religion not to disturb the religion of others."

No excuse ought to keep you from the Church services, or from the weekly prayer meeting, which would not have kept you from fulfilling an appointment for business or pleasure. A man is not too tired to go to the house of God, who is not too tired to go to his business.

BUSINESS CONDUCT.

In our daily life, and our dealings with our fellow men, we must be conformed to those principles of Christian morality which are enjoined in the Bible. Honesty, Truth, Industry, Meekness and Forbearance are expected of the disciple of Jesus. He must be "*Not slothful in business, fervent in spirit, serving the Lord. Rom. 12:11.*"

CHURCH SUPPORT.

The regular support of the Church at home, and of the Benevolent enterprises of the Church, according to the ability of each, is required of the Church member. His just proportion is determined by the rule, "as God hath prospered him."

TEMPERANCE.

2008952

We believe that the fact of church membership involves the most positive pledge to temperance that is possible. We interpret this pledge to mean total abstinence from all intoxicating drinks as a beverage, on the ground of Christian expediency, prudence and regard for others. It also involves the active influence of the Christian against intemperance, and all that tends to it. *It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.* Rom. 14:21.

AMUSEMENTS.

The Session of this Church, in common with the great body of the church of Christ in our land, does affectionately and earnestly advise and expect the members to abstain from all worldly amusements of ill-repute and doubtful tendencies, such as promiscuous dancing, cards and theater-going. We do not discuss the sinfulness of these things. It is enough that their tendency is against spiritual growth and usefulness; that they injure, if they do not entirely destroy the influence for good, of those who indulge in them; and that they are universally regarded as conformity to the world. At their very best, such things must be classed as "doubtful," and as having "the appearance of evil." To the Christian the rule is positive, "*be not conformed to this world.*" "*Abstain from all appearance of evil.*" In every case of doubt, give Christ the benefit of the doubt. We desire above all things your growth in grace, and your spiritual health. Wherefore we beseech you, brethren, *abstain from fleshly lusts, which war against the soul.*

VI. CHRISTIAN WORK.

Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. 1 Cor. 15:58.

Work for Christ is the fruit of faith in Christ. Every one who has true faith will work. "Faith without works is dead." It is our aim to have this a working church. There is something that everyone can do for the glory of Christ and the salvation of souls. The opportunities for usefulness in our city are very great, and the demand for workers is pressing. "Why stand ye here all the day idle?"

IN ORDER TO BE USEFUL AS CHRISTIANS WE MUST

1. Be familiar with the word of God. The Bible is the worker's sickle: as it is also the sword of the Spirit. It is a first duty to keep the sickle sharp; the sword, bright. Study the Bible daily, prayerfully, patiently.
2. The Christian worker must have an established character for integrity, charity, meekness and sincerity. We must never forget anywhere, or under any circumstances, that we are Christ's witnesses and workmen.
3. Continue in earnest secret prayer for God's blessing on every work undertaken for His glory, and the good of others. *Without me ye can do nothing.*
4. Remember that the Lord uses most, the instrument that is nearest to Himself. Nothing can take the place of genuine piety. An insincere professor can no more bear good fruit, than a painted fire can warm.
5. Have a definite aim, and keep it constantly in view. Haphazard, and spasmodic efforts are only a waste of time. Ask, "Lord, WHAT will Thou have me do?" and then stick to the work He gives, till it is done.

6. Christ's workmen are engaged for life. *Let us not be weary in well doing; for in due season we shall reap, if we faint not.* GAL. 6:9. *And he that reapeth receiveth wages, and gathereth fruit unto life eternal.* JOHN 4:36.

THE WORKING BAND.

To secure systematic effort, develop the peculiar gifts of individuals, promote a spirit of enterprise, and reap the benefits of organization, a Band has been formed of those members who are willing to sign the following

AGREEMENT.

We, members of the First Presbyterian Church of Burlington, Iowa, do form ourselves into an organized Band, under the guidance of the Pastor and Session of the Church, for the purpose of engaging in active personal labors among our fellow men about us. Our sole object is the glory of Christ, through the upbuilding of His cause, and the salvation of souls. We simply give ourselves to Christ without any reservation, to be led by Him in the way of every good word and work. "To every man his work."

METHODS OF WORK.

"All at work, and always at work."

1. Holding Cottage Prayer meetings, and Gospel meetings with Lay-preaching, under the direction of the Session; and Bible reading, with singing, from house to house.

2. Visiting the sick and the poor; reporting promptly to the Pastor and Deacons, cases that need attention; and bestowing such aid as may be needed.

3. Distribution of tracts, papers, and other religious reading.

4. Direct personal conversation and prayer with those who are unsaved; efforts to reclaim the intemperate and fallen.

5. Work for, and in the Sunday School.

6. Paying careful attention to strangers coming into our city; and looking up those who are not in the habit of attending Church, the Prayer meeting, and the Sunday School.

7. Punctual attendance on the means of grace; and prompt and conscientious giving to the support of the Church, and to works of Benevolence.

8. By patiently enduring affliction, and by quiet waiting, and a chastened and submissive will, under trials and losses, showing

forth the great grace, power, and faithfulness of Jesus towards His people.

In some, or all, of these and kindred ways of usefulness, every Christian ought to be employed. Reader, what work are you doing for Christ?

In all thy ways acknowledge Him, and He shall direct thy paths.
Prov. 3:6.

THE LADIES' SOCIETY.

MISS MARY FOSTER, *President.* MRS. C. H. WHITING, *Secretary.*

MRS. L. COOK, *Treasurer.*

In addition to the promotion of acquaintance and sociability among the members of the congregation, this society has undertaken, as its special work, to provide furniture for our proposed new church building. They solicit orders for needle work, plain or fancy, and contributions in money or goods.

The regular meetings are held weekly, on Thursday afternoon, at the corner of Fourth and Court streets. All the ladies of the congregation are invited to become members.

And all the women that were wise hearted did spin with their hands, and brought that which they had spun both of blue, and of purple, and of scarlet, and of fine linen. Exodus 35: 25.

THE LADIES' MISSIONARY SOCIETY.

Go ye into all the world and preach the Gospel to every creature.
Mark 16:15.

MRS. O. H. DENISE, *Pres't.* MRS. M. E. MCCLINTOCK *Vice Pres't.*
MRS. S. L. BLAKE, *Treas.* MISS MARY GRAY, *Secretary.*

This society is auxiliary to the Women's Board of Missions of the north-west. Its object is "Woman's work for Woman," or the support of female missionaries among heathen women. Contributions to this work are solicited from all friends of missions; and can be paid through the Missionary Box in the Vestibule of the Church.

The society meets on the first Saturday of each month at 3. P. M. in the Church. All the ladies of the congregation will be welcomed at this meeting; and also at the Female Prayer meeting, which meets the remaining Saturdays of the month, at the same place and hour.

VII.

THE SUNDAY SCHOOL.

Come ye, and let us go to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths. Is. 2:3.

The Pastor and Session count the Sunday School a most valuable means of grace for the whole Church. We desire to see every member of the congregation in full sympathy with it, and active in its support. Unless duty requires your presence elsewhere, be in the school, either as a student of God's Word, or if called to the office, as a Teacher.

THE TEACHER'S DUTIES.

Persons who undertake the office of Teacher in our School, agree, by the help of God:

1. To be loyal to this Church, to the Superintendent of this School, and to all its rules.
2. To use all prayerful diligence in the study and preparation of the lesson.
3. To be regular and punctual in attendance. If it is ever providentially impracticable to be present, use your best efforts to procure a suitable substitute.
4. To attend the Teachers' Meeting; not as a mere matter of convenience, but of conscience.
5. To visit and know the scholars at their homes as far as practicable; and to encourage their visits in return.

6. To labor and pray earnestly and expectantly for the immediate conversion, and for the constant religious growth of the scholars.

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. Ps. 126:6.

THE SCHOLAR'S DUTIES.

Will not each Scholar, by the help of God, try;

1. To prepare the lessons with care?
2. To be as regular and punctual as your teacher, in attendance?
3. To be orderly, attentive, and devout in behaviour?
4. To pray for your Teacher, your class mates, and yourself?
5. To give regularly to the Missionary work?
6. To bring new scholars, from among those who do not attend any school?

Her ways are ways of pleasantness, and all her paths are peace. Prov. 3:17.

THE OFFICERS.

J. R. NELSON, *Superintendent.*

W. E. BLAKE, *Assistant.*

Lovest thou me?—Feed my lambs. John 21:15.

CLASS No 1.

Taught by J. V. BEAN, M. D.

SCHOLARS.

James Coulter,
Frank Moore,
E. G. Segner,
Louis Raynolds,
W. W. McKean,
H. H. Fulton,

J. B. Coulter,
Robert Hillhouse,
L. M. Bliss,
G. W. Van Sickle,
William J. Smith,

Eugene A. Smith,
T. G. Catlett,
Charles W. Fisher
Wm. Carson,
Charles Peck.

CLASS No. 2.

Taught by REV. J. C. McCLINTOCK.

SCHOLARS.

Mary E. Bean,
Gertrude Coulter,
Marietta Cowles,

Annie Brokaw,
Mary J. Crawford,
Fidelia Anderson,

Lucy Morgan,
Mrs. J. B. Coulter,
Mary Hall,

Clara Smith,
Alice Miller,
Mary Gray,
Emma King,
Ella Cadwallader,
Emma Kaiser,
Mrs. M. A. Barrie,

Katie Krebs,
Mrs. Lizzie Minor,
Jennie Dickie,
Mrs. Edith Craven,
Clara Mason,
Rebecca Simpson,
Bell E. McCormick,

Maggie R. Parr,
Mary Bramhall,
Hattie Krebs,
A. P. Best,
Mary Moore,
Emma Hemphill.

CLASS No. 3.

Taught by W. J. McCLURE.

SCHOLARS.

Arnett Kaiser,
Eddie Kammermeier,
Richard Howard,

Willie Lynn,
Harry Droegemeier,
Lewis Risser,

Albert Herminghaus,
Albert Rolfsmeyer.

CLASS No. 4.

Taught by MISS MARY FOSTER.

SCHOLARS.

Mamie Bailey,
Millie Smith,

Emma Marshall,
Edith Denise,
Mattie Lane,

Jennie McCosh,
Amelia Conover.

CLASS No. 5.

Taught by W. E. BLAKE.

SCHOLARS.

Jennie Hill,
Mary Barnes,
Mary Lahee,

Flora Segner,
Emma McCosh,
Ida Marshall.

Clara Gerlinger,
Fanny Segner,

CLASS No. 6.

Taught by MISS EMMA FOSTER.

SCHOLARS.

John Marshall,
E. C. Gnahn,
Frank Crawford,
C. Dickie.

Charlie Hall,
Charles Parr,
William Boger,
Gus. Herminghaus,
Frank Coulter.

Horton Bailey,
William Slosson,
Walter Houseworth,
Cary Marshall,

CLASS No. 7.

Taught by MISS EMMA O. NELSON.

SCHOLARS.

Harry Robb,
Eddie Stahle,

Willie Coulter,
Frank Smith,

George Kaiser,
Harry Baird.

CLASS No. 8.*Taught by* L. S. SKINNER.

SCHOLARS.

Denise Jacoby,
Herman Winkler,George Klingler,
Schenck Jacoby,Elbridge Winter,
Willie Klingler,**CLASS No. 9.**

(Disorganized.)

CLASS No. 10.*Taught by* MISS MINNIE SCHENCK.

SCHOLARS.

Tillie Peasley,
Lillie Dunham,May Carson,
Florence Root,Ida M. Fulton,
Eddie Clark,**CLASS No. 11.***Taught by* MISS IRENE ROBINSON.

SCHOLARS.

Carrie Funck,
Ada Winegar,
Jennie Montgomery,Olga Gerlinger,
Fanny Wade,
Ada M. Davis,Clara Brown,
Mary Kaler,
Mary Hanny.**CLASS No. 12.***Taught by* MRS. FRANK E. WHITING.

SCHOLARS.

Sadie Burt,
Katie Bailey,
Margaret Gordon,Nelly J. Smith,
Josie Burt,Maria Harper,
Jennie Stahle.**CLASS No. 13.***Taught by* C. H. WHITING.

SCHOLARS.

Sadie Bailey,
Mina Goodban,Margaret C. McCosh,
Ida Evans,
Ella Williams.L. Prugh,
Anna Chamberlin,**CLASS No. 14.***Taught by* MRS. LUCIA FOSTER.

SCHOLARS.

Charles Schramm,
John Lahee,
Jacob Ebert,Charles Jarvis,
Willie Zaizer,
Walter Schramm,John Funck,
Calvin Marshall,
Howard Charleston,

CLASS No. 15.

Taught by MRS. M. E. ILLICK.

SCHOLARS.

George Denise,
Max Green,

Theodore Barhydt,
Paul McClintock,

Leroy Stauffer,
Willie Gordon.

CLASS No. 16.

Taught by GEORGE HILL.

SCHOLARS.

Jennie Evans,

Edith Harper,
Emma Stahle,

Florence Rankin,

CLASS No 17.

Taught by MRS. O. H. DENISE,

SCHOLARS.

George Van Beek,
Thomas Penrose,
Daniel Risser,

Henry Hokamp,
Eddie Link,
John Simpson,

Wallace Baird,
Robert McCosh.

CLASS No. 18.

Taught by MRS. S. L. BLAKE.

SCHOLARS.

Robert Smith,
Ernst Herminghaus,
Charles Winders,

Fred Fear,
James Simpson,
Emil Herminghaus,

Willie Winders,
George Droegemeier,

CLASS No. 19.

Taught by MISS MARY BELL ROBERTSON.

SCHOLARS.

Tillie Funck,
Mary Montgomery,
Mary Gerlinger,

Jessie Dickie,
Anna Simpson,

Margaret Coulter,
Nettie Robb,

CLASS No. 20.

(Disorganized.)

CLASS No. 21.*Taught by* MISS MARGARET H. POLLOCK.

SCHOLARS.

Louie Cook,	Anna Clark,	Tillie Nisbet,
Mary V. Lane,	Minnie Everingham,	Bertha Runge,
Sadie Tracy,	Ida May Nelson,	Carrie Johnson.

CLASS No. 22, PRIMARY.*Taught by* MRS. LUCIA COOK.

SCHOLARS.

Ollie Marshall,	Laura Van Sickle,	Frank Segner,
Anna Lane,	Emma Zaizer,	Walter Coulter,
Ruth Marshall,	Anna Zaizer,	Claude Minor,
Laura Nelson,	Cora Wade,	John T. McClintock,
Eva Blake,	Minnie Miller,	Charles McClure,
Ellie Brown,	Vashti Miller,	Ralph Schramm,
Ada Smith,	Clara Irmsher,	Willie McClintock,
Effie Lahee,	Anna Root,	Robbie Montgomery,
Vessie Westover,	Hattie Crane,	Louie Gordon,
Mary Mercer.	John Gardiner.	Frank Slocomb.

*And all thy Children shall be taught of God, and great shall be the
Peace of thy Children. Isaiah, 54: 13.*

VIII.

MISCELLANEOUS MATTERS. WORTH NOTING.

That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God. Col., 1:10.

THE PASTOR.

VISITING.—It is the Pastor's aim to visit every family in the congregation at least as often as once a year; and whenever sickness, or other reasons for more frequent calls exist, as often as is desirable. In so large and scattered a congregation he cannot be expected to know of illness in your family, or that on other accounts a call is desired, *unless you will take pains to send him word*. It sometimes happens that families in affliction feel that they are neglected, when the fact is that the Pastor knows nothing of their trouble. Please mention, in sending word, for what purpose a call is desired.

Your Pastor will always count it a privilege to unite with your household, or any member of it, in prayer or other religious services. If this is convenient, will you not freely indicate your desire to him?

IT IS NEVER an intrusion when persons come to the Pastor for spiritual instruction and counsel; and he will be glad to visit inquirers at their homes at any time they wish him to do so.

INQUIRY MEETINGS.—After any Church service, and in particular after the Sabbath evening service, all persons who feel any interest on the subject of personal religion, or who may desire in-

struction in the truth, and conference about their own salvation, are cordially and earnestly invited to remain and make their case known to the Pastor.

This invitation is as cordially extended to the members of the Church, who may feel their need of personal instruction in relation to the truth, or their duty. The better the Pastor understands the mind, and the wants of his people, the better prepared he will be to preach to their edification.

THE ELDERS.

These officers share with the Pastor the spiritual oversight of the Church. Let the members of the congregation freely apply to them for any needed advice or aid. "*Is any sick among you? Let him call for the Elders of the Church, and let them pray over him.*" Jas., 5:14. Do not complain or wonder that you are not visited, if you take no care to inform the officers of the Church when sickness or affliction makes you wish for their presence.

THE DEACONS.

The oversight and relief of those in the congregation who are destitute, or in want, belongs to the Deacons as their official work. Let every case needing their attention be reported to them with the utmost promptness and care against mistakes. They will be glad to give proper attention.

Even as the Son of Man came not to be ministered unto, but to minister. Mat., 20:28.

FUNERALS should not be on the Sabbath, if it is possible to avoid it. They distract attention from the regular services, and interfere with the proper observance of the day. Besides, the time and strength of the Pastor are fully taxed on that day.

CERTIFICATES.

When any member is about to remove from our bounds he should, before going, notify the Session, and secure a letter of dismissal to the Church in the place where he expects to reside. This letter should be handed in to the Pastor or Session of the Church as soon as possible after reaching his destination. Membership and responsibility in one Church do not terminate until the person is actually received by another. Certificates of dismissal are good only for one year from date, except as provided in the Book of Discipline. ch. xi., 2.

When a member expects to sojourn only temporarily in a place the Session will furnish a letter of Credence and Introduction, to facilitate Christian acquaintance and occasional communion.

And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him; who, when he was come, HELPED THEM MUCH which had believed through grace. Acts, 18:27.

THE SERVICE OF PRAISE.

Singing with grace in your heart to the Lord. Colossians, 3:16.

1. We believe in Congregational Singing, as saith the Scripture: "Let the people praise Thee, O God; let ALL the people praise Thee. *Psalm, 67:5.* The office of the Choir is, not to sing to, or for the people, but to help the people to sing.

2. A full supply of books is very necessary to good congregational singing. Procure books for your children, and encourage them to sing.

3. "It is proper that we cultivate some knowledge of the rules of music, that we may praise God in a becoming manner with our voices, as well as with our hearts." *Directory for Worship, iv., 2.* Be ready to commence with the first word, and sing with the understanding.

4. Be careful that the stranger who sits near you is provided with a book. "Be courteous." *1 Pet. 3:8.*

Worshippers will find great profit in the habitual use of the Bible for reference during the Services. We hope that every pew will be supplied with Bibles as well as with hymn-books.

By Him, therefore, let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to His name. Heb., 13:15.

THE CHURCH PRAYER MEETING.

HOW TO HAVE A GOOD MEETING.

1. Always be there, unless hindered by a providence that would keep you from a business or social engagement.

2. Sit as near the desk as you can get; and close together.

3. Enter heartily into all the services. Sing fervently. Join in every prayer. Be ready to take part in the services, without waiting for your neighbor.

4. When you speak, face those present as much as possible, and speak so that all can hear.

5. Think, read, talk and pray over the subject appointed for the meeting, during the week previous.

6. Then, stick to the point before the meeting, and have a point to your words, *and be brief*.

7. Beware of long prayers. Two or three minutes is time enough. Often let two or three prayers follow in succession.

8. Ask for something; give thanks for something; have a point in your prayer.

9. If you have a special object of desire, ask others to join with you in seeking it. "If two of you shall agree." *Matt.*, 18:19. Hand requests for prayer to the Pastor, before the meeting.

10. When you have received the answer do not fail to acknowledge it. Answers to prayer encourage others and strengthen faith.

11. Come with your mind made up beforehand to take part in the meeting, and to do it promptly when the opportunity is given.

12. Bring some unconverted person with you, and during the meeting pray that the services may be blessed to him.

13. The prayer meeting is not complete without the children, any more than the family circle. Bring them and give them a part to do.

14. Come in the spirit of prayer. Those meetings have been the best that have been preceded by the most prayer.

15. Expect the presence of Jesus in the meeting.

16. Greet one another cordially after the meeting is over. Especially take the strangers present by the hand, and while the warmth of meeting is upon you, speak a word for Jesus.

And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of Him. 1 John, 5:15.

HOW NOT TO HAVE A GOOD PRAYER MEETING.

1. Don't go. If you must go, go only when there is no possible excuse for staying away. A lecture, the minstrels or a party should always have the preference.

2. Take a seat as close to the door as possible. It has the appearance of modesty.

3. Always wait for somebody else to speak first.

4. Talk about something else than the topic for the evening. It gives variety.

5. Make the same prayer every time; people can be more devotional when they know what is coming.

6. Turn your face from the people, and speak in a low voice. It teaches people to be attentive.

7. Let there be many long pauses. It makes the meeting solemn, very.

8. Never prepare your thoughts beforehand. This looks too much like dictating to the Spirit.

9. If the Pastor asks for a short prayer, or a few remarks, take all the time you can. Personal liberty must not be interfered with.

10. Take no interest in the singing.

11. It saves time to put on your overcoat during the Benediction. Get away as fast as you can, and if you can avoid speaking to any one so much the better. Conversation is apt to dissipate the impressions made.

A faithful observance of these rules has never been known to fail to secure a spiritual temperature of zero.

THE COTTAGE PRAYER MEETING.

HINTS TO THOSE CONDUCTING THEM.

And in every house they ceased not to teach and preach Jesus Christ. Acts, 5:42.

"Anybody can speak or pray when a meeting has become lively, interesting and warm. Blessed is the man who dares to take hold of the COLD END of a prayer meeting."—DR. R. C. MATTHEWS.

1. Never disappoint the people by a failure to be present at the appointed time. No matter what the weather is, let it be understood that you will be on hand.

2. Begin promptly at the time set, and do not keep the meeting over an hour.

3. Have your hymns selected beforehand, so that you can announce them promptly. Do not read through a familiar hymn, but simply announce the number and the first line.

4. The Scripture read should contain the subject you have prepared for the meeting, and should not be over ten to fifteen verses.

5. Let the opening prayer and remarks of the leader be short, right to the point, and strike the key note for the meeting.

6. Encourage those present to take part by repeating Scripture bearing on the subject, by remarks, by requests for prayer, and by prayer.

7. See that the remarks are brief, and to the point. Beware of all controversy and debate.

8. Aim to make the services as cheerful and informal as possible.

9. When the time is up, close the meeting. If it has been very interesting so much the better; close it, and keep up the interest.

10. After the meeting try to secure a few words of personal conversation with those present, especially with any who appeared to be interested.

11. Large meetings are not essential to success. Do not be discouraged if only "two or three are gathered together."

If any of you lack wisdom let him ask of God. But let him ask in faith. James, 1:5-6.

RELIGIOUS PAPERS.

EVERY FAMILY in our congregation ought to have at least one of our Church Papers. Intelligent Christians are in great demand. They are secured by the use of the means. As Christians we must be informed about the progress of the Church, and in particular, about our own branch of it. We must keep abreast of the religious thought of the day, and in sympathy with the great Christian movements of our times. Our young people must be trained in the theory and practical workings of our Church, and prepared to take their places as active and intelligent members of it. Besides, our families must be furnished with fresh, attractive, healthful reading matter.

All these ends are admirably met by our various Presbyterian family and religious papers.

No investment will bring you a better return for the outlay than a subscription for one or more of the following papers. Price, from sixty cents to three dollars. The Church Treasurer, Mr. C. H. Whiting, will forward subscriptions for those who desire it.

PRESBYTERIAN PAPERS.

The *Interior*, of Chicago; the *Herald* and *Presbyter*, Cincinnati; the *Banner*, Pittsburg; the *Presbyterian*, and the *Presbyterian at Work*, Philadelphia; the *Evangelist*, New York, and the *Rocky Mountain Presbyterian*, Denver, Col.; the *Foreign Missionary*, and *Woman's Work for Woman* (monthly), Presbyterian Board of Publication.

UNDENOMINATIONAL PAPERS.

The *Sunday School Times*, Philadelphia; the *New York Observer*; the *Illustrated Christian Weekly*, and the *Christian at Work*, New York.

Whatsoever things are Pure, whatsoever things are Lovely, whatsoever things are of Good report; if there be any virtue and if there be any praise, think on these things. Phil. 4:8.

A WAY TO DO GOOD.

Please save your papers, and when you have read them, give them to the committee of the Working Band on Tract Distribution, who will make good use of them. If convenient, you may bring papers you have read to the Church, and leave them on the Librarian's table as you enter. The committee will then take charge of them.

CHRISTIAN FRIENDSHIP.

So we, being many, are one body in Christ, and every one members, one of another. Romans, 12:5.

Most of us, in the West, understand what it is to be a stranger, in a strange land. We have felt the helpfulness of the friendly greeting, and the warm pressure of the hand. As a Church, we want to know one another as brethren, and we want to make the strangers who come among us, feel at once that they are in the midst of friends.

To promote this result, a VESTIBULE COMMITTEE of two members, one from the Session and one from the congregation, is appointed monthly by the Session. It is the duty of this committee to meet strangers who may come to our Church, or Prayer meetings, and to show them all possible friendly attention and Christian courtesy.

It is, also, the special duty of the committee of the WORKING BAND, No. 7, to look after strangers and new families in our city, and to introduce them to the acquaintance of the Church. A social meeting, held on the Wednesday evening next after the Communion, is designed to promote the spirit of unity and friendship and to bring the old and the new members of the Church and congregation into closer acquaintance.

Let every Christian family be watchful and prompt to visit new families coming into your neighborhood; and if they are of our denomination, or have no church connection, bring them with you to Sunday School and Church, and introduce them to the Pastor and Elders.

COMMITTEES OF THE WORKING BAND.

1. THE CHURCH PRAYER MEETING—W. E. Blake.
2. COTTAGE PRAYER MEETINGS—C. H. Whiting.
3. THE CHURCH AND MISSION S. SCHOOLS—J. R. Nelson.
4. TRACT DISTRIBUTION & BIBLE READING—J. V. Bean.
5. YOUNG MEN—L. S. Skinner.
6. THE SICK AND IN TROUBLE—T. McCosh.
7. STRANGERS AND NEW FAMILIES—Mrs. S. L. Blake.
8. FINANCES—Lewis Raynolds.

Only the Chairman of each Committee is named. The work of each committee is suggested by the name.

In what way are you, Reader, willing to work for Christ and your fellow men?

DEAR FRIEND:—This Hand-Book is for your use. Will you not use it carefully? Make yourself familiar with the workings of our Church. Learn the names, and the faces, of the members. Pray for them all. Strive to be helpful to them all, as you have opportunity. Abound in good works; that you may glorify Him who has bought you with His blood.

COUNT NOT YOURSELF TO HAVE APPREHENDED; BUT THIS ONE THING DO, FORGETTING THOSE THINGS WHICH ARE BEHIND, AND REACHING FORTH UNTO THOSE THINGS WHICH ARE BEFORE, PRESS TOWARD THE MARK, FOR THE PRIZE OF THE HIGH CALLING OF GOD IN CHRIST JESUS.

